

A Short but Plain
DISCOVERY

To whom the due Right of Describing and
Appointing of Fasts doth belong, &c.

WHETHER TO

Ministry or Majestacy,

The prior is clearly Proven from the Word of God

With particular Application to that Fast appointed the 14th. of *January* 1700; wherein the unlawfulness is Proven both from the Manner and Matter, and that by way of Protestation against all that hath been, or shall be of that nature.

Qui Ecclesiae scortationem, hoc est, idololatriam vel falsam doctrinam & confederationes cum impiis reprehendit, non est Hereticus, non est Schismaticus, non est ingratus adversus matrem Ecclesiam: Alioquin, etiam *Ezekiel* cum *Jeremia*, aliisque Prophetis, fuisset Hereticus, aut Schismaticus, aut ingratus.

Amundus Polanus Comment. in *Ezek.* 16. 26, 27, 28.

Prov. 29. 2. *When the Righteous are in Authority, the People Rejoice; but when the Wicked rule the People mourn.*

Isa. 9. 16. *For the leaders of this People cause them to err, and they that are led of them, are destroyed.*

Eze. 13. 4. *O Israel, thy Prophets are like the Foxes in the Desert.*

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A Short but Plain Discovery to whom the due Right of Describing and Appointing of Fasts doth belong, &c.

THAT Fasts are Lawful, and a Solemn peice of External Religious Worship, when Righteously and Religiously Discharged, will (we humbly conceive) be denied by none, who consider the many expresse Commands enjoining them, the Practice of the most Eminent, yea Inspired Saints, and the whole Church of God Solemnizing them; the Scripture plain Directions given to regulat us in them, and rectifie our abuses of them; and in fine, the many notable effects that have followed upon them, witness the Preservation of *Niniveh*, the Preservation of the Church from, and deliverence in deep Distress, when at the very brink of Ruin, as in *Esther's* time, when the Knife was at the Throat of the whole Church, and in *Hezekiah's* time, when *Senacharib* was Invading them, & so big with Hope, & so confident of Success, that he defyed them and their God both, and was triumphing before the Victory; and so in many more: And that this is a time of Mourning, Deep Humiliation, and laying low in the Dust, a Day for Rulers, Ministers, and people, to afflict their Souls, for National Guilt, ins that the Land was never thoroughly convinced off, Humbled for, nor Purged from; for Congregational, Domestick, and Personal Guilt, is so palpably Ingraven on God's present Dealings towards us, and our own Miserable Circumstances, that whoever is not wilfully Blind,

Blind, may clearly see; yea, he that runs may Read it, and that there are so few thus exercised and affected with these things, is matter of heavie Lamentation. But tho all this be truth, yet for our Right Observation of Fasts and Humiliation, we must be clear in the Call to, and Grounds for which we observe such and such a Fast, otherways it will be but a meer mocking of God, and adding to former Guilt: The Call must be from God, tho the immediat Extraordinary Call by his Prophets be now ceased, yet he still calls mediately by his Servants, the Ministers of the Gospel who are his Heralds, Nuntios, Watchmen, and Ambassadors: The Ground & Causes of a Fast must be Plain lawful, Sutable & Seasonable; it is not every Emergent, every Defeat or Disappointment that is furthwith a sufficient Ground of Fasting, nor every Act of Superior, howsoever Sacred it be pretended by some, and however necessary and seasonable it may seem to the greatest part, that will *ipso facto* be a sufficient call to a Church for Solemnizing a Fast.

And therefore, we being alarmed with an unlawful sound from Court of a Solemn Fast appointed to be kept throughout the Three Kingdoms, on *Wednesday* the 14th day of *January*, and thereby much amazed, surprized, and reduced to a difficult Crisis, do Declare, (after Pains taken for Light and Information, and finding none but what is the Subject of this Paper) That we cannot in Conscience, (the Peace whereof is dearer to us than a World) Join in the Observation thereof, but do wholly Declare in our Name, and in the Name of all that shall adhere to us, Desent from, and Protest against it; and that for these Reasons following.

1. Because it is appointed in an Illegal manner.
2. Because it is upon an Unlawful Account.

Both which we doubt not to make evident, to any who shall impartially and unbyassedly weigh the Sequel.

1 *Then it is appointed in an illegal manner,* By illegal we do not here mean, that which is without any shadow of Law, or against the Laws of Men; But that which is contrary to, and wants Warrant from the Word of GOD, for whatever pretended Legality there may be in the Laws of Men, yet if there actings be contrary to the Law of GOD, they are illegal and not in the least Obligatory, seeing we are to walk by and conform to the Law and to the Testimony.

2 *We distinguish here betwixt Appointment and Sanction,* The Civil Sanction, which is the Magistrats concurring with, Countenancing of, and adding Force, to the Churches Act by his Coercive Power for the better Observation thereof, upon Application made unto him; we hold not only lawful, but very expedient for, and conducive to, as all others of the Churches Acts. So to the more Solemn Observation of Fasting, and this the Magistrat, by vertue of his Office ought to give; yet we do not hold it absolutely necessary, as that without the Civil Sanction, the Church could not both appoint and observe a Fast; But the Civil appointing *i.e.* That if Magistrats have the Power of Injoyning such a Day, upon such and such Grounds to be set apart for Solemn Fasting and Humiliation, prior to a Consultation with the Church, much more without the least acquainting the Church therewith, or seeking their Advice therein. We absolutly deny and affirm it to belong only to the Church, and to be the prerogative thereof, which we shall clear from the Scriptures, Principles, and Practises of this our National Church agreeable to, founded on, and Warranted by the Scriptures.

First, Then our 1st. Argument is from the expresse Testimony of Scripture Joel 1; 14: *Sanctifie ye a Fast, call a Solemn Assembly, gather the Elders and all the Inhabitants of the Land into the House of the LORD.* 2: 15: *And cry unto the LORD, blow the Trumpet in Zion, sanctifie a Fast, call a Solemn Assembly.*
16: *Gather*

16: *Gather the People, Sanctifie the Congregation; Assemble the Elders, &c.* Whence we form our Argument thus, That which belonged only to the Church under the Old Testament, belongs only to her under the New, except in things Ceremonial and extraordinary, which are now abolished and cease: But the appointing of Fasts, was the Churches Prerogative, only under the old, *Ergo*, Also under the New Testament, the Major is clear; Otherways ye must say, That the Church under the Old Testament was Specifically different from the Church under the New, especially as to its Power, Perogatives and Priviledges; whereas the Civil and Ecclesiastick Power, were then distinct as well as now, which is so clearly and convincingly Demonstrated already by several Pens, that it were needless here to adduce it, and superfluous to add more; Nay, how great an Impachment were it to the Wisdom, Care and Conduct of the All-wise GOD, to think or say either that he had not, or at best but an imperfectly Constituted Church. Seeing then that the Church Officers under the Old Testament, had the Government of the Church and Church Affairs; And this Government being of Divine Institution is Inseparable from the Church, being neither amongst the extraordinary nor Ceremonial Things, that in fulness of time were to cease and be abolished. It plainly follows then, That what then belong'd to Ministers, doth also now belong to them: But the Minor is, that which will be most called in Question, tho' without any Ground for the above cited Scriptures, together with the Context, upon which this Proposition is founded; make it as clear as Noon-day, The Words are, *Sanctifie ye a Fast, where we have a Fast called to by GOD*, the Calls given to the Priests as GOD's Internuntio's with the People, who are commanded to *Prescrib, appoint*, or as in the next, *Sanctifie a publick National Fast*, That the command is given

given to the Priests *i. e.* The Ecclesiastick Power is most clear for the whole Context is of them ; If it be objected, *Sanctifie a Fast*, is not here to be understood of Prescribing or appointing, but Solemnization and Observation of the Fast for the word in the Original is the same with that in the Fourth Command *Lekaddeſho* to Sanctifie it or keep it Holy which is meant of the Observation and Celebration of the Sabbath and not appointing it, for that is done expressly by God both as to the time when, and manner how we are to sanctifie it.

To this I answer, first, The words following are Exegitical of the Phrase, For it is said Sanctifie ye a Fast, call a Solemn Assembly : Where Sanctifying is plainly to be meant of an Act previous to that of calling, it is not said, *Call a Solemn Assembly, sanctifie a Fast*, which would certainly have been done. If Sanctifying had been taken there for performing of the Duties of the day, *But Sanctifie a Fast, call a Solemn Assembly*, which is according to the Current of Interpreters, the Priests and Ministers of the Lord, set a part a day or more days, appoint a time publickly and proclaim it, That every one may know, they are restrained from common daily work, and that they are commanded to come together Solemnly to seek the Lord, to Weep, Mourn Lament, and Howl as their Exercise, which afterward follows.

2dly. Besides that words are not to be too much straitned in themselves, but to take an opposite signification, according to the scop of the Text, since many words in the Original signifie not only different, but Diametrically Opposit things as *Barach* signifies both to Bless and Curse, according to the Sense of that place ; So that it hath no weight at all to argue from the Signification of the word of the 4th Command to it's Signification in this place. Besides this, I say, that the nicest of Criticks and the most intimatly acquainted with the Sacred Languages, Observe, That this Verb in *Pihel*, when its used

ed of War or Fasting, signifies to appoint or proclaim; *vide Baxterfei Lexicon invocem Kadash*: Perhaps it may be also Objected, That it is not the Priests only that are to appoint the Fast, but the Priests and Elders *i, e.* Rulers conjunctly: But this is manifestly false, for there is no such thing said in the Text. Nay the quite contrary doth evidently appear, seeing that Priests and Elders, *i, e.* the Church and State, are contrary distinguished from and opposit to one another, The Words are not, *the Priests and Elders Sanctifie a Fast, &c.* but *the Priests, and gather the Elders and the People*, which is not, and gather them to indict, but *Conveen them unto the House of the LORD to Celebrat and Solemnize the Fast.*

2 A 2d. Argument as the other was taken from the Ecclesiastick power; So this shall be taken from their Office, & thus it may be formed, *those it is to appoint Fasts, who are set by GOD as Watch-men to foresee Wrath, to observe the presages and causes thereof to alarm and awaken the People thereupon, who have the Promise of God, for revealing his Secrets unto them, that they may carry his Mind and Message to his People, who are set upon the Watch Tower, and must not hold their Peace day nor night, but must set the Trumpet to their Mouth, to cry aloud and not spare: But such are Ministers only. Ergo, To them only it belongs to appoint Fasts: The Major is clear, for no other hath either the Power given them, or Qualifications required in them, or promise of the Light, Directions, and Special Guidance of the Spirit made unto them; and how can either the Time or Season, the Grounds or Reasons of a Fast (for as I said before) it is not every specious splended pretence, that will be found a just cause or warrantable Ground of Fasting, to be exactly known and condescended upon, but by these who are instal'd in this, as a great yet proper part of their Work, the Minor is clear from Ezek: 3: 17: Son of Man, I have made thee a Watch-man unto the House of Israel: therefore hear the word*

word at my mouth, and give them warning from me, &c. And Ez: from the 1st, verse to the 17, which is a pregnant proof of the point: And *Amos 3: 7: Sure the Lord will do nothing, but he Revealeth his secrets unto his Servants the Prophets.* *Isa: 62: 6: I have set Watch-men upon thy walls O Jerusalem, which shall never hold their Peace day nor night: ye that make mention of the name of the Lord, keep not silence.*

It is objected against what hath been said, That Kings in Scripture have appointed Fasts, *Ergo, Kings or Queens may also now appoint Fasts,*

To this I Answer, first, We Read only of one King, to wit *Jehoshaphat* who appointed a Fast, *2 Chron: 20;* from the 1: the 5: And every one well knows, that Maxim in arguing, *a particulari ad universale non valet consequentia*, because one King did once appoint a Fast, therefore all Kings may; is a wide consequence. 2dly, I say he acted in this Case, *non ordinario, sed extraordinario modo.* as a Prophet and not as the Civil Magistrat, which the good Kings of *Judah* and *Israel* frequently did, as *Solomon, Hezekiah*, and others: This distinction being so necessary, that without it, we can never fully clear, nor satisfyingly Answer the Scripture alledged by *Erastus* and his Crue, to prove the Magistratical Power, in the Dispensation of Church Ordinances, that *Jehoshaphat* acted as a Prophet (not strictly taken, for foretelling, what was to come, which was one; and that a great part of their Office; but largely for instructing, praying with and for the People, by being their Mouth unto God) is clear from the consideration of his Posture, which was publick before all the Congregation, the place was before the new Court in the Temple: Of his Exercise, he prayed, and that most solemnly in name of the whole Congregation: He Taught and Exhorted the People: 20 verse. He directed and ordered the Singers. v: 21 In all which he was approven, signally owned and graciously Answered by God. If

If it be said *Ezra* appointed a Fast, *Ezra* 8: 21: Ergo, The Magistrat may appoint a Fast. I Answer by denying the consequence; For first, *Ezra* was not the *Tirshatha* the Civil Ruler but a Priest. 7:1: of *Seraiah* the High Priest. *Ezra* 7; 11 12: The Son at least the Grand-son, *Ezra* 7: 1: 2 *Kings* 25 18: and that he was here Divinely inspired, none who acknowledge Divine Revelation will deny.

2 Giving, but not granting, that he were the Supreme Magistrat: This Militats nothing against what hath been said, for it is well distinguished betwixt a broken and constitute State of the Church, and to argue from the one to the other, is no ways valid; We willingly grant some power to the Magistrat, with respect to Ecclesiastick Affairs, in a broken State of the Church as this was, that in a constitute State, when she enjoys her Liberties, and free Exercise of her Judicatories, we deny to be compatible to him,

I hear some say, *Are not Kings Nursing Fathers, and Queens Nursing Mothers to the Church*, Why will ye not then grant them power to do that which is for the good of the Church, as appointing of Fasts? I Answer, This is a gracious Promise of God, that they should be so; and it is a great Blessing to the Church when they are so, and they are Bound in Duty to be so: But alas! do not we see them frequently instead of being Nursing Fathers Cruel, and inhumane Tygers and Tyrants, destroying the Church, instead of protecting, persecuting the Church. But let me ask again, What is it to be Nursing Fathers? can they not be such, unless they take upon them the Power of the Word, as well as of the Sword, wherewith God never invested them: I say they are Nursing Fathers unto the Church, when they take care that all things be done in it according to the Word of God, that is to be reformed, when corrupt, and protected and defended when reformed, that Heresies be suppress and Coer-

five power, added to the Cannons and Constitutions of the Church, for the better Observation and Execution thereof; and in a Word, in being *custos utriusque tabulae Legis*: So that I think by this time, any who is not wilfully Blind will see it pretty plain to be contrary to the Scriptures, that the Magistrat should arrogat to himself the power of appointing Fasts, which was the first thing to Demonstrate it's being unlawful.

2 So we come to the second thing to demonstrate its illegality; and that is, Its being contrary to the Principles and practise of our Church, and that in her purest times the National Church of Scotland hath been so wise in the Secession from the *Romish* See, as keeping by the Word of God, the only Standard and Authentick Patron of Truth to flee from both the *Scylla* of Popish Usurpation of a Temporal Dominion to the Church, Exaltation of the Church and Clergy above, and exemption of them from all Subjection to the Civil Power: And the *Charibdis* of *Erronious Erastians* to Lodge the Ecclesiastick Office and Power in the Magistrat, and to elevate him above the Church, and hath complied with and copied after our Saviours express Command, *to give to Caesar what is Caesar's, and to God what is Gods*, making with the Word of God a real difference and Distinction, betwixt the Civil and Ecclesiastick Government; So that what belongs to the one, is not compatible to the other; This then been laid down, That there is a Two fold Government in the World distinct from and Independent of each other, To wit, That of the Church and that of the State, and that every one of them have their proper Sphere to move in, Rules to walk by, and Limits to contain themselves within, which hath been convincingly Demonstrated by many: See *Lex, Rex* for all; Then it evidently follows, that if the Church should exceed her Bounds & Determine in Matters purely civil

it were Obligatory upon none, being a *non habentibus Potestatem*. So when the Magistrat decides, determines, or enjoins things purely Ecclesiastick, he exceeds his Sphere, in-croaches upon the Priviledges, and Prerogatives of the Church (and his Acting, so can oblige none) wrests by degrees the Power out of their hands which done *corrui Ecclesia*, and so Christ's Institution (to wit a Gospel Ministry) falls to ground; To determine then in this case requires an innu-meration of things proper to the Magistrat, to condescend upon all the particulars hereof, would not only be an at-tempting to do what I am not capable of, but perhaps not safe to condescend upon; I shall therefore content my self to glance at some of these things, which are indisputably compatible only to the Magistrate, and some of these that are to the Ministry, as to the Magistrat, undoubtedly belongs the Legislative and Executive Power, the consulting the good and safety of their Subjects, the wageing just and ne-cessary War, and Levying Men and Money to serve in, and carry on the same, the defending the Church in her Li-berties, the preserving and maintaining Her in Peace and Unity, the surpressing Blasphemy, Heresy, Idolatry and Superstition, the preventing and reforming all Corruptions or Abuses in Worship, Discipline, and Government in fine, to take care, that all Divine Institutions be fitly ordered, Administred and observed, see the old Confession of Faith, Chap. 1 and 10, and the *Westminsters* Confession Chap. 25. To the Ministry, and to them only belongs the Preaching of the Word, Administration of the Sacraments, and the Power of the Kyes: But the Question will be, whether the appointing of Fasts be among these things, which are proper to the Magistrat only, or among these things, which belong to the Church only, In Answer, to which I

say, there is but one of Three can be asserted, to wit, either it solely belongs to the Magistrat, or solely to the Church, or to both Acting conjunctly, that it belongs solely to the Magistrat is already demonstrate to be contrary to the Scripture; Its no less contrary to Reason, for who can imagine, that if this were the Magistrats prerogative, he would ever have recided therefrom, as shall be cleared afterwards by adducing many instances of Fasts appointed without him, to wit, to invade Infringe, and to encroach upon the Church Prerogatives, nay, the contrary of this is too frequently incident to the Magistrat, if it be compatible to them acting conjunctly then without the consent and concurrence of both, no Fast could be appointed, which yet is manifestly falls, yea, how difficult would the way of appointing Fasts be when frequently the Sentiments of Church and State are so vastly different from, and directly contrary to one another; Nay, hence I would have a strong Argument, for if it be in the Power of them both conjunctly, then the state without the Church, cannot appoint a Fast, which notwithstanding was done in this, it remains therefore that the Power be solely in the Church, which is according to Scripture, which hath been already proven, and to the practise of this Church in her purest times, which we shall prove by a number of instances, Acts and Records of our Church.

The General Assembly met at *Edinburgh* the first of *April* 1577, appointed a Fast to be kept universally through all the Kirks of the Realm, to continue betwixt the one Lords Day and the other with the Exercise of Preaching according to the accustomed order, the causes are also by themselves specified: See *Calderwoods History of the Church of Scotland. page 71.* The General Assembly met at *Edinburgh* *April* 24, 1578, appointed a Fast to begin the first Lords Lords's Day

Day of *June*, and continue till the next Lords Day, with the accustomed exercise according to the Book of Fasts, the causes are also by them drawn up, see *Cal: History page 81*. The General Assembly in the year 1642, Ordained a Solemn Fast to be kept throughout the whole Kingdom, and specified the Causes thereof, as that Act at length bears, Entituled, An Act for remembring in the publick Prayers, the desire of the Assembly to the King and Parliament, and indication of a publick Fast, the General Assembly met at *Edinburgh*, anno 1644, *Ses. 6*. Appointed a Fast, as the Act at more length bears, Entituled an Indication of a Fast, The General Assembly anno 1645 *Ses. 14*. Appointed a Fast as the Act bears, Entituled an Indication of a Fast; The General Assembly *Ses. ult. anno 1643*, Appointed a Fast and Thansgiving, The General Assembly, anno 1648, Appointed a Fast *Sess. 40*. And drew up the Causes thereof as the Act bears, Entituled Indication of a Fast, The General Assembly *November 12. anno 1690*. Appointed a Fast, as the Act at length bears, Entituled, An Act anent a Solemn National Fast and Humiliation with the Causes thereof, and the Commissioners for Visitation, were appointed to apply to the Council for their Civil Sanction thereto, for the better observation thereof, for this also we have a clear and conjunct Testimony of several very Eminent Ministers and Learned Divines given anno 1659, The Words are these; We do profess our Disatisfaction, that the Civil Power should take upon them by themselves, ordinarily to prescribe publick Humiliation, and Thanksgiving with the causes and Dyets thereof, to all the Ministers and Members of this Church, as being contrary (N: B:) to the well Warranted Priviledges & constant practise of the Church it self, and in its own Nature Introductory to greater Incroachments, and putting into the

‘ the Hands of the Civil Power, the Modeling of the publick Worship of
 ‘ GOD, and things most properly Ecclesiastick, thus far, as it is in their
 ‘ Testimony, Intituled, The Testimony of the Ministers undersubscribing,
 ‘ unto the Doctrine, Worship, Discipline, and Government of the Church of
 ‘ Scotland &c. Subscribed, *October 1658*, by Mr. *Sam: Rutherford*, Mr. *Ja: We-*
 ‘ *therburn*, Mr. *Jo: Crookshanks*, Mr. *Ja: Guthrie*, Mr. *Alex. Moncrief*, Mr.
 ‘ *Jo: Murray*, Mr. *Robert Campbel*, Mr. *Fran: Pearson*; And in *November*
 ‘ *22: Ann: 1659*: Homologated and Subscribed unto by Mr. *Th: Lundie*,
 ‘ Mr. *Ja: Simpson*, Mr. *Geo. Murray*, Mr. *Robert Rule*, Mr. *Th: Hog*, Mr.
 ‘ *Th: Glas*, Mr. *Ja: Strachan*, Mr. *Gib: Menzies*, Mr. *Pat: Campbell* 17 in
 ‘ whole: By this time we think its plain, that this Fast is appointed in an
 illegal manner, which was the first Reason of our Protesting against it. So
 we come to the.

2d. Reason of our Dissent; and that because it is unlawful (*i. e.* Sinful)
 Grounds or Causes (call them what ye will) for the which we refer the
 Reader to the publick Proclamation, appointing the Fast; Two Causes are
 therein Generalized (so to speak) To wit, something to be Mourned for,
 and something to be prayed for: that to be Mourned for, is the bad Success
 of the last Campaign, which we take to be the Disappointment at *Tboulon*,
 and Defeat at *Almanza*: That to be prayed for, is further Success to her
 Majesties Forces, and those of her Allies: Both which to be unlawful, I
 prove thus, if the Confederacy and Association be unlawful, then Mourning
 for their loss and praying for their Success, is also unlawful; But the present
 Confederacy with the Emperor and other Allies; gross Idolaters and
 Bloody Persecutors is also unlawful. *Ergo*. To mourn for their Misfortune or
 pray for their Success, is unlawful. The Sequel of the Major is clear
 for our Prayers, which ought to be both Penitential, and Peti-
 tiory must be right, not only as to the manner, *i. e.* Proceeding from a
 sincere devout mind, with a Dependance upon the Meritorious Mediation
 of Christ, for Audience, Acceptance and Answer; But also as to the matter
 That the Subject of our Prayer, or thing to be prayed for; Be agree-
 able to the Will of GOD, otherways we cannot pray in Faith; And what-
 soever is not of Faith, is Sin, and so cannot be accepted of, nor Answered
 by God, Nay Praying, for that which is unlawful, is a most horrid ini-
 quity, it being a Soliciting GOD, to do that which (as the Scripture Phrase
 ‘ is) his Soul abhores to do Contradictories, and Act contrary to his own
 ‘ Nature. Which is Blasphemous to think or say; But I Judge
 the Minor is, That which will be most Questioned; To wit, That
 this present Confederacy is unlawful; But I shall endeavour to confirm it
 thus; That which is prohibited by the Law of GOD, condemned and dis-
 ‘ allowed, in Examples standing Registrated in the Word of GOD, is un-
 ‘ lawful. But such is this Confederacy. *Ergo*. I prove the Minor thus, Confede-
 fede-

federacies with Idolaters are Prohibited in the Law of God, and Condemned in the Examples, Recorded in the Word of GOD for our Instruction: But such an one is this. *Ergo*. The Minor, No thinking Person, at least no Protestant will deny; unless they be so Charitable, as to Judge Popery no Idolatry, or say, That the Emperor and the rest of the Confederats Category, are no Papists, because there is a Mutany fallen in betwixt them, the Limbs and Antichrist their Head. The Major I prove, first, by the express Prohibition of Confederacy with Idolaters. *2dly*, By instancing some Examples out of the Word of GOD, wherein such Confederacies are condemned. *3dly*. Reproofs for. *4thly*. Complaints of such Confederacies; but hear note that these who Writ on this Subject, doth Distinguish Covenants or Confederacies. 1. Civil. 2. Sacred. 3. Mixed. *i. e.* Partly Civil, partly Religious, the last two made with Persons that are Idolaters; The best Writers upon the head hold unlawful; But this is not the Question here, its to Civil Covenants: Then if they be such as the Greeks call *Spondai* for Commerce or Peace; They are allowed by the Scriptures, such the *Venetians* have with the *Turks*, because of the Vicinity: Such also the Christian Emperors of old had with *Pagans* sometimes; And it was the Breach of one of them that GOD punished, so signally on *Uladislans* King of *Hungary*; but if they be such as the *Greeks* call *Summachia* a joyning in Military Expedition, making one common cause, of this is the question; and to prove it, I aduce. first the express Prohibition in the Scripture. *Exod. 34: 12*: 'Take heed to thy self, least thou make a Covenant with the Inhabitants of the Land, whither thou goest, least it be for a snare in the midst of thee where God forbade the *Israelites* upon their highest peril, to make not only Religious, but also Civil Covenants with the *Cananits*, and conjugal Covenants. *verse 16*. As *Junius* noteth upon the place, the same we have *Exod. 23. 32*. Thou shalt make no Covenant with them, nor with their Gods, *i. e.* Thou shalt not engage thy self to the People, or to their Gods. *Deut. 7. 2*. *Judg. 2. 1, 2*. And least it should be thought that this is meant, only of the seven Nations enumerat, *Deut. 7*. The same Law is exprest, or interpret of four other Nations, *1 Kings 11. 1, 2*. That it is to be understood generally against Confederacies with Idolaters, and the Reason of the Law being Moral and perpetual (to wit, danger of ensnaring the People of God) it binds us as well as them. *2dly*. From Condemned, and disallowed Examples; As 'A*sa* his Covenant with *Benhadad*, *2 Chron. 16*. from the beginning to the 7 v. We have *Asa* his inviting *Benhadad* King of *Assyria* to aid him in the Expedition against *Israel*, and his acceptance thereof, and compliance therewith, and the success of both therein, from the 7th to the 10th. We have *Asa* Rebuked for his Sin in so doing, which three Verses, because they both confirm the point clearly

clearly and convincingly, and solve Objections commonly raised against this Opinion, I thought fit here to insert v. 7. And at this time *Hanani* the *Seer* came to *Asa* King of *Judah*, and said unto him, because thou hast relyed on the King of *Syria*, and not relyed to the Lord thy God, therefore is the Host of the King of *Astyria* escaped out of thy hand. ver. 8. were not the *Etheopians* and *Lubims* an huge Host with very many Chariots and Horsemen, yet because thou did rely upon the Lord, he did deliver them into thine hand, v. 9. For the eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in them, whose heart is perfect towards him, herein thou hast done foolishly, therefore from henceforth, thou shalt have Warrs, See *Achabs* Covenant with *Benhadad*. 1 *Kings* 20. 32. To the end, *Jehosophat* with *Ahab* hath the same Censure, tho' he kept himself free of *Ahab's* Idolatry, and *Ahab* seemed to have been penitent before he joined with him, his Relation to him was very near, the Enemy of both was an Infidel, the cause was good to recover a City of refuge, the manner of his proceeding was Pious consulting the Prophets, and his end good, yet all this did not justify that Wickedness; related 2 *Chron.* 18. and reprov'd, 2 *Chron.* 19. 2.

3. The many sad and sharp Reproofs for such Confederats prove the same, *Judges* 2. 1, 2, 3. *Jerm.* 2. *Hosea* 7, 8. Nay, we shall find that such Transactions are seldom or never Recorded in the Book of God, without a Reproof, or some greater mark of God's displeasure put upon them, which doubtless are set as Beacons, that we may beware of them.

Lastly The Complaints, Confessions, and Lamentations of the Lords People Mourning over such Confederacies demonstrats them to be sinful, and unlawful, as *Ezra* 9, 14. *Psal.* 106. 35. All these Commands, Reproofs, Examples and Complaints are written for our Learning, and being seriously pondered, will sufficiently scare all the Fearers of God, to join in confederacy with the Enemies of God, directly or indirectly, formally, or interpretivly for fear of partaking of their Sins, and sharing of their Plagues, see more on this head, and Objections against what hath been said, and Answers thereto by Mr. Gillespie and Mr. Binning concerning the head of Association.

F I N I S